

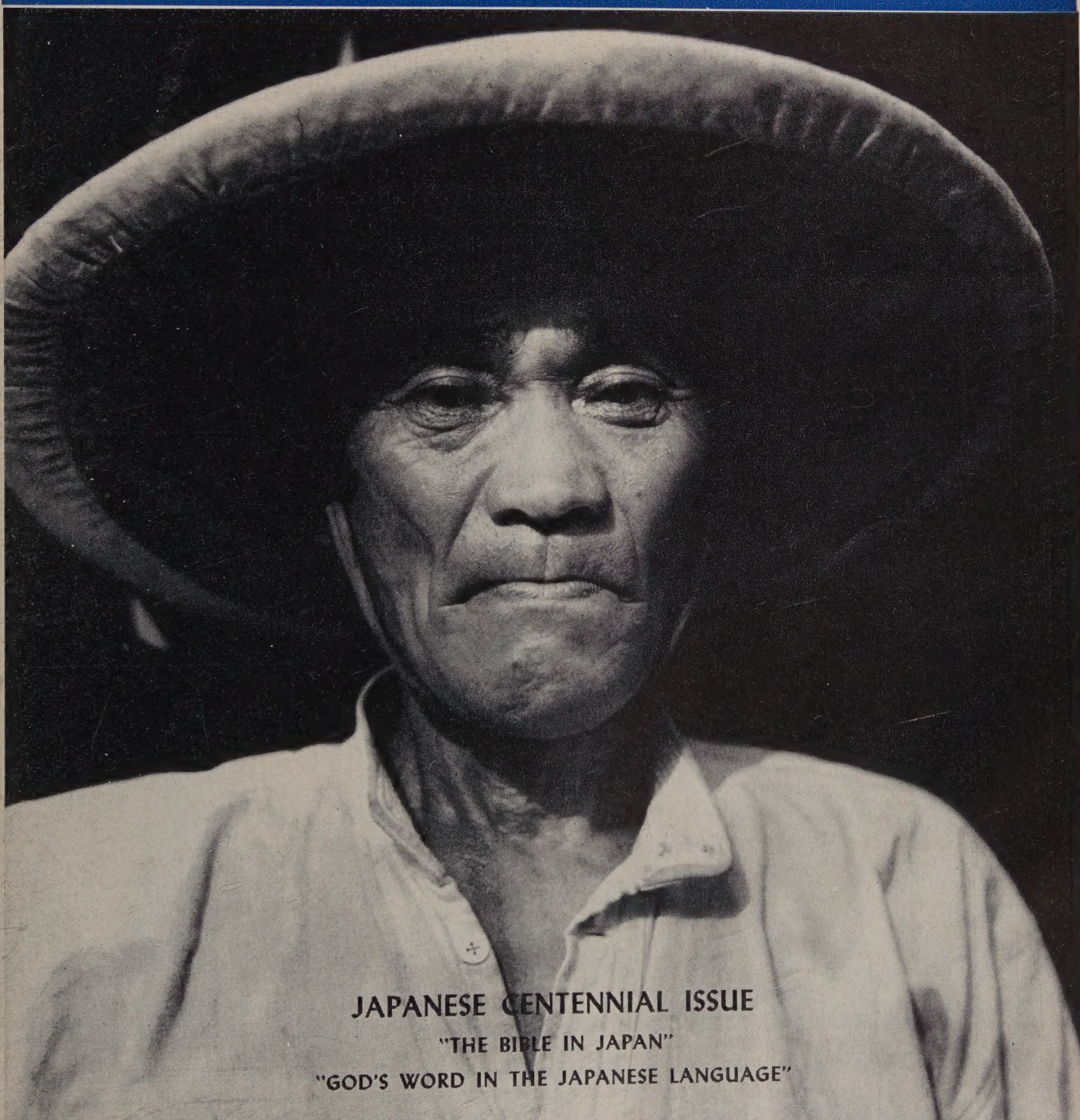
SEPTEMBER 1959

Vol. 104, No. 7



BIBLE  
SOCIETY

# Record



JAPANESE CENTENNIAL ISSUE

"THE BIBLE IN JAPAN"

"GOD'S WORD IN THE JAPANESE LANGUAGE"



# He Waited Thirteen Years . . .

THESE communications from the files of the *Bible Society Record* portray the patient devotion of the Rev. Dr. James C. Hepburn, American Japanese scholar, Bible translator and missionary in the early days of Protestant missions in Japan.

## LETTER FROM JAPAN

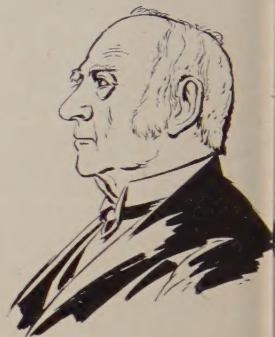
KANAGAWA, FEB. 14, 1861.

MY DEAR SIR:

We all feel that the translation of the Bible into the languages of the Japanese is the most important part of our work, and are endeavoring, by getting a knowledge of the language and reading their books, to fit ourselves for this duty. Our progress is slow, having little assistance from those who have gone before us in the way of grammars, dictionaries or translations. We have to work our own way. We are greatly encouraged, however, and hopeful. We have the work of translating the Scriptures into Japanese greatly facilitated for us in having such a good Chinese version, which our Japanese teachers read and com-

prehend without much difficulty. Mr. Brown and I have made some little progress already in translating this (or rather using this as an important help in translating the Gospel of Mark) into Japanese.

The proportion of the people who can read Chinese books is very small and variously estimated; taking the whole mass of the



Dr. J. C. Hepburn

(Continued on page 107)





# Bible Society Record

A JOURNAL DEDICATED TO THE WIDER DISTRIBUTION AND USE OF THE  
HOLY SCRIPTURES

VOLUME 104

SEPTEMBER • 1959

NUMBER 7

## Editorial

### THE WITNESS OF THE WRITTEN WORD

ONE time when the Rev. James Robertson, Consulting Secretary for East Asia, was telling the story of the Japanese Bible to a conference of young people, one of the delegates asked him, "Sir, is what you have just been telling us true?" Secretary Robertson could think of only one reply: "What I have told you is the sort of story that one wouldn't dare tell unless it were true."

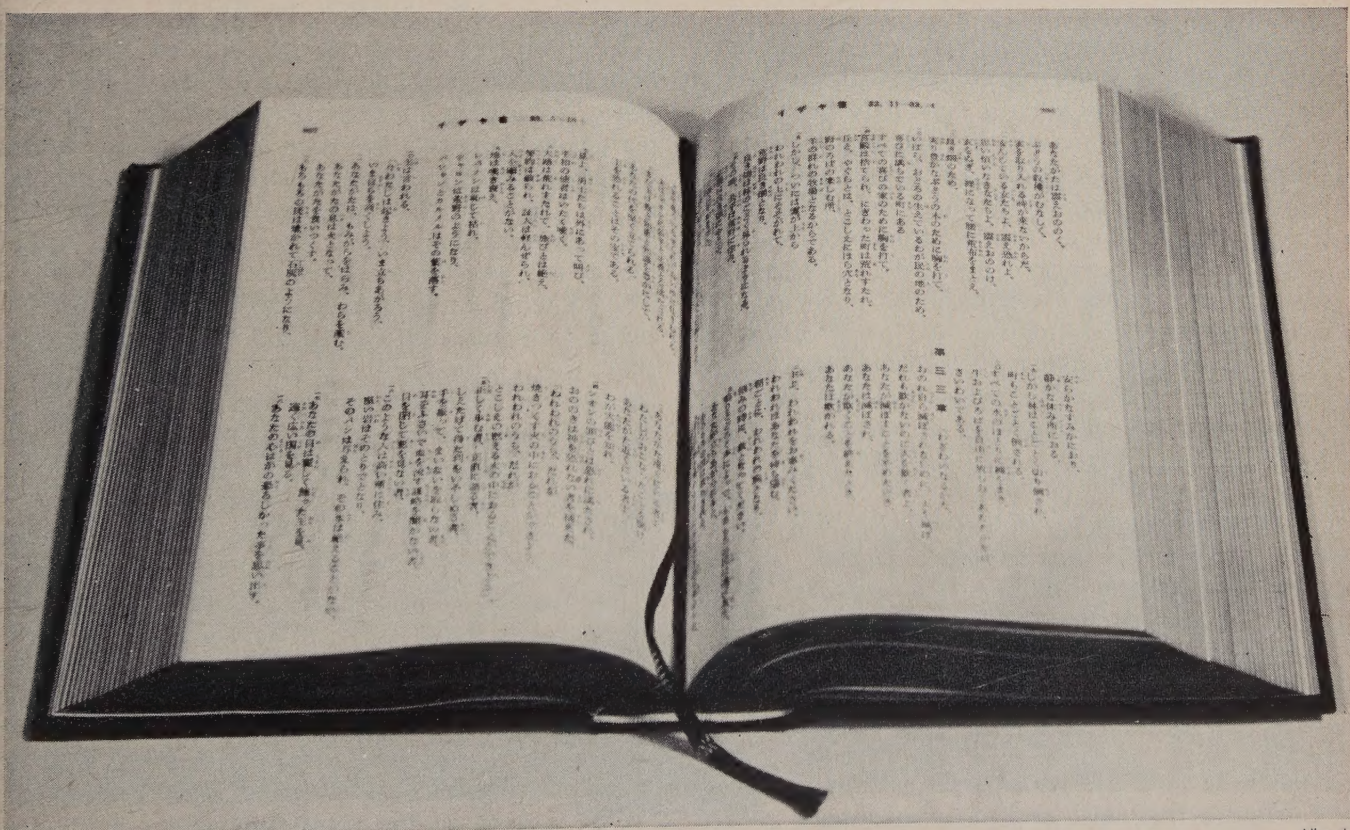
Much of the story is indeed so improbable, and the whole initial adventure in Japan so rash, that one can only tell this story because it happens to be true. Think of taking the Bible to a land where an all-powerful Emperor stood secure behind a centuries-old edict imposing the death penalty on anyone teaching Christianity! The Emperor was known and beloved,

reverenced as the son of God; yet for his people the early missionaries began translating a Book about the Son of God.

Think of the scholar and missionary who waited thirteen years to present a Bible to the Emperor of Japan, and now, many years later, His Royal Highness, Prince Mikasa, openly studies the Scriptures and gives lectures on the Bible in colleges and universities.

Think of the ex-Marine and missionary who prepared printing blocks for the first Japanese New Testament under penalty of death, and now, decades later, hundreds of thousands of New Testaments are circulated annually through devoted colporteurs and

(Continued on page 107)



New centenary edition of the Japanese Bible

Albrecht



# THE BIBLE IN JAPAN

BY THE REV. JAMES C. F. ROBERTSON



Three Lions

**A**LTHOUGH Commodore Perry came to Japan in 1853, it was not until 1859 that the first missionaries arrived. These first arrivals soon felt the lack of Scriptures in the native language. Hepburn, Williams, Verbeck, Liggins—all left their lasting impress on the religious expression of the Japanese people by their contribution to the Japanese Bible that was to be.

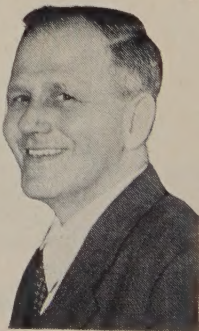
Actually, it was not until 1866, seven years later, that a committee was set up charged with the work of translation. Think of what it must have been like to be a missionary when all the rich material of the Epistles, the Acts, the Old Testament was utterly unknown and inaccessible to the people. And as the translation went on, as from the studies of the translators appeared sentences of pure gold, sparkling with the revelation of the truth contained in them, what must it have been like to hear the Gospel for the first time? And how infinitely more inspiring, after having had to put up with an inadequate presentation of the Gospel, to be told at last where it was to be obtained and to read in pure language the incomparable story of God's love!

Addressing a meeting of missionaries, Dr. John R. Mott, the great missionary statesman, triumphantly exclaimed, "The Bible is the best missionary." At a time when every ship arriving in Japan brings a new contingent of missionaries, the question might well be asked: "Is this true? Is it fair to lift a short exclamation, spoken perhaps in the heat of the moment, out of the stream of a man's eloquence and draw inferences from it?" Here, then, are the relevant words

of Dr. G. F. Verbeck, spoken in 1883 and quoted recently by Dr. Eric M. North, General Secretary (now consultant) of the American Bible Society: "If the choice were ever to be between the Bible without the teacher or the teacher without the Bible, I would unhesitatingly choose the former."

## The Japanese Language

The written language of the Japanese people has been developing over a period of just over a thousand years. Not always has there been movement; for long periods the language has been as a chrysalis. During the flowering of Japanese culture in the Nara period (A.D. 700–800) there was great advance. Over the last hundred years there has been a fairly rapid movement, accelerated during the last eight years. The contemporary journalists write of a struggle between Communist literature and Christian literature (the latter epitomized in the Bible) for the dominating place in the minds of the people. Japanese literature has never before concerned itself with the people; literature was for the cultured classes. So now we see weapons being sharpened through use, through new techniques, to meet the needs of a wider diffusion as the masses are brought into the picture. Significantly, the Communists have perfected their weapon by the use of colloquial forms. Today the Bible Society is no longer satisfied that the Bible should be available only in the classical form, and between 1951 to 1954 well over eight thousand dollars a year was spent on the translation of the Bible into colloquial Japanese.



J. C. F. Robertson



Like the Korean language, Japanese stands out as a kind of "linguistic novelty," without lineage and with little or no affinity with neighboring language groups. This statement stands in spite of the large number of Korean words, the use of Chinese characters and the fact that many of the native words have equivalents derived from Chinese which are used as often as the native word, especially in writing. In passing, it should be emphasized that this "linguistic novelty" has been greatly enriched, as is natural, by the inclusion in its vocabulary not only of Korean and Chinese but also of Ainu and many Indian words.

J. Ingram Bryan, in his book *The Literature of Japan*, throws out the interesting statement that "Bantu [of Africa] seems to be the only language extant that has any similarity to that of Japan, especially in vocabulary." What vistas of interesting possibilities this statement opens up!

The homogeneity of the race is such that the language varies but little all over the group of islands making up the Japanese Empire. One notices variations in dialect less among the ninety million Japanese than among the twenty-eight million Koreans, but there is considerable difference between the written and the spoken forms. For instance, with a background of Chinese literature, the writer can easily read the Japanese newspaper; but he would be quite unable to read it aloud in a way a Japanese would understand. The older the Japanese book, the easier it is for anyone schooled in Chinese to read it. The version of the Japanese Bible hitherto used is in a beautiful classical style, easy for a person with any Chinese scholarship to understand. The new colloquial Bible in Japanese represents a break with the past and is quite beyond the reader of Chinese.

In addition to Chinese characters every Japanese Bible contains two other forms of writing. These are a system of phonetics, the *hiragana* and the *katakana*—the former cursive, and the latter uncial. The uncial is used to denote all place-names and to transliterate

the names of persons phonetically into sounds intelligible to the Japanese ear. The *hiragana* is used for connectives and endings; it is also used in the form of small ruby type placed alongside the Chinese character to enable the reader to pronounce it according to Japanese sounds.

When we say Japan is ninety-nine percent literate, we mean that practically everyone can use the two forms of phonetics, cursive and uncial. Not everyone has a knowledge of the three or four thousand Chinese characters used in the literature of Japan, though it is astonishing how many in all walks of life can handle these difficult characters.

## God's Word In The Japanese Language

(See pp. 104, 105)

### The Japan Bible Society

Reviewing the past we note that three Bible Societies were at work in Japan—the American Bible Society, the British and Foreign Bible Society and the National Bible Society of Scotland. Prior to 1890 these three Societies worked more or less independently of one another. Then came the time to attempt some coordination. A Bible Committee was set up consisting of equal numbers of British and American missionary representatives. Mr. George Braithwaite was the B.F.B.S. Secretary, and the Rev. Henry Loomis the A.B.S. Secretary, the center of work being Yokohama. This early attempt at consolidation proved premature, and circulation decreased. So, in 1904 this early Bible Committee was dissolved. A reallocation of areas of work was made: the American Society, by virtue of its long association with Yokohama, continued to take responsibility for the northern portion of the Empire, and the two British Societies undertook the southern parts, with Kobe as their center.

Though the two headquarters were separated by distance, they continued to cooperate on general

(Continued on page 106)



Monkmeyer



Monkmeyer

The Bible and the Japanese Church: The new Colloquial Japanese Bible has quickly become an important tool in the Christian education program for young and old in the Japanese churches and Sunday Schools



# The Bible on Mt. Koya

By Tsunetaro Miyakoda

General Secretary, The Japan Bible Society

"THIS cannot be done," said those at the mountain-foot town. For thirteen hundred years since Kobo-Daishi built a monastery after returning from study in China, this famous mountain has been a Buddhist stronghold in Japan. Today a Buddhist university, high schools, monasteries and one hundred temples dot the mountainside and dominate its summit. Surrounding towns, too, are under the strong influence of the mountain.

Six dedicated members of the Japan Bible Society colportage team prayed at the foot of the mountain for God's guidance to climb the mountain and spread His word there. Then, bearing letters of introduction from Christians, they made the journey and found lodging in a Buddhist monastery hostel. Three days of house-to-house calling proved discouraging. Frequently, angry residents drove them away for daring to invade this Buddhist stronghold.

Then, on the fourth day, the colporteurs met and talked with an influential monk, the one in charge of the hostel. He gave them a circular letter of introduction to all temples, monasteries and schools on the mountain, thereby permitting them to leave in each place at least one Scripture Portion. A high-school principal requested fifty Testaments—one for each member of the senior class (later he asked for fifty more for underclassmen.) The team's leader was invited to speak to the students.

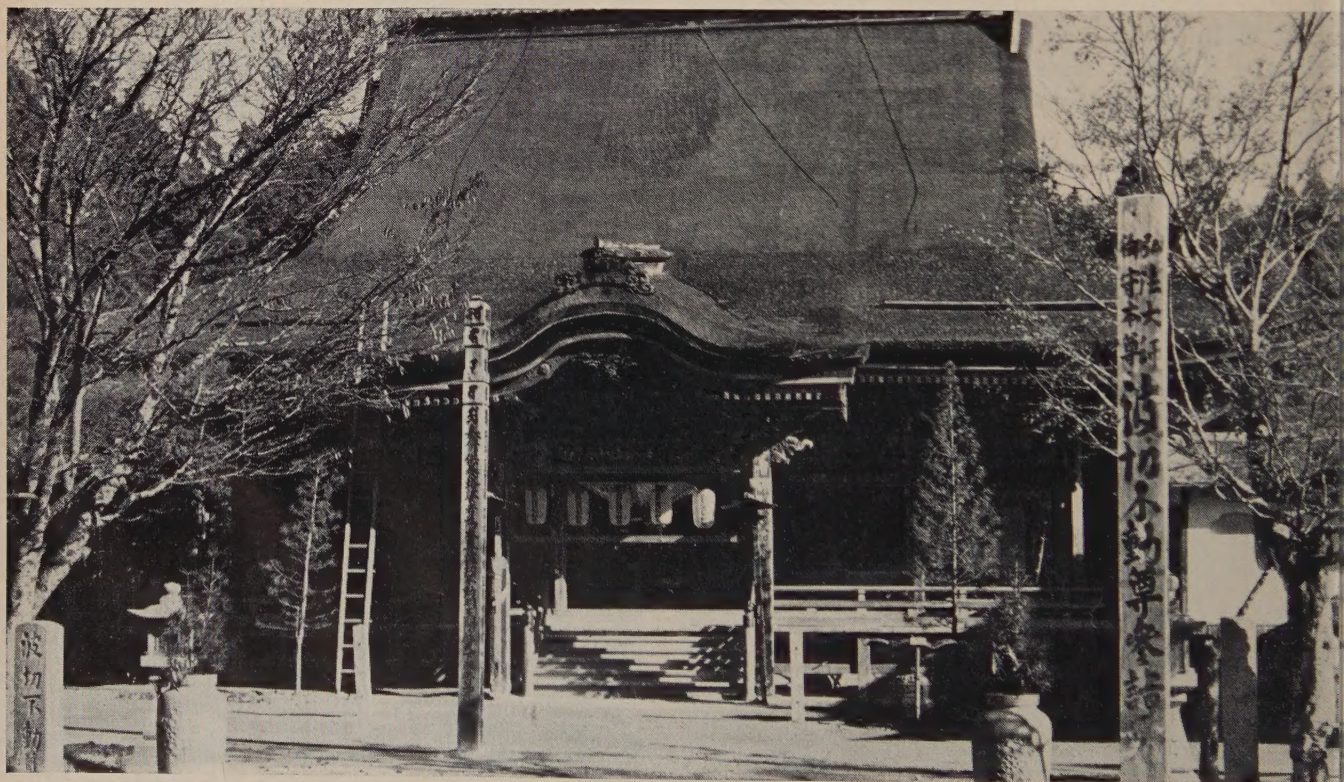
Total distribution in this "impossible area" by the Wakayama-ken teams was—28,907 Gospels and 264 Testaments!

For four years colporteurs have quietly carried the Gospel throughout another Buddhist center—Gifu-ken and Ogaki City, where only two churches had been established. The region is notoriously hostile to Christianity, but the Bible Society representative were received cordially and distributed 42,781 Portions and 194 New Testaments—an exceptional achievement.

Although remarkable for spreading 163,098 Scripture Portions in five scattered prefectures, the concentrated effort by thirty-two colporteurs last November and December by no means tells the whole story.

Often the Gospel is also extended by other Japan Bible Society colporteurs, faithfully laboring in isolated spots and unable to join the others in team activity . . . Of three women working at home during the winter months, one has left 5,850 copies in her Yamanashi-ken. . . Three retired colporteurs devoted to their task, continue to work on a commission basis . . . Mr. Yoshimura crosses heavy winter seas to carry 4,742 Gospels to eager recipients on Okinawa and surrounding islands . . .

As one Bearer of the Book exclaims: "We praise the Lord for the wonderful work He has done!"



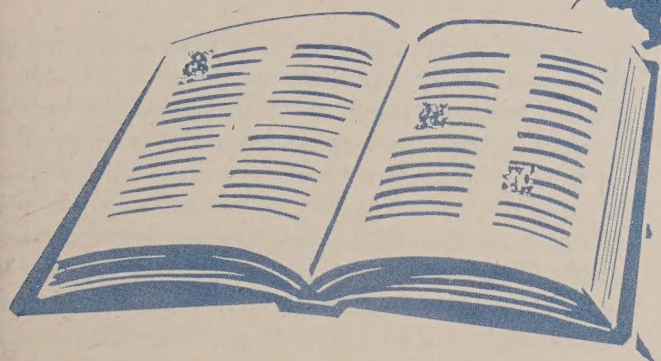
A Buddhist temple on Mount Koya, where six colporteurs distributed 28,907 Gospels and 264 Testaments

Monkmeys



# ASIA AND OUR GLOBAL OBLIGATION

BY LATON E. HOLMGREN



## The World We Serve

*This is the first of three articles based on Dr. Holmgren's address at the All-Asia Regional Conference of the United Bible Societies in Singapore, June 2. Its challenging message sets forth the hopes and the longings, the problems and the program for Bible Society work in the future. It is presented as an integral part of the literature of the Japanese Centennial of Protestantism.*

PERHAPS no other Christian agency is as aware of the global nature of the Church's mission as is the Bible Society, whose witness is heard in more than a hundred lands and over a thousand tongues. It is to a world confused in speech but one in need that we must give our attention; for no matter how great our concentration upon the local task, we must—to fulfill our Lord's command—go to the ends of the earth. We are slowly learning that our world is one, man's need is one and that the message we bear is to the whole world for the redemption of the whole man.

The world has become one neighborhood. Christendom can no longer be defined in regional terms. The older "mission fields" of Western Protestantism are being replaced by the global mission of the Church of Christ on every street in every land. There are now no "regions beyond"; for no place on earth is beyond our reach or our responsibility. It is well said that the missionary frontier runs through every land where there are communities living without the knowledge of Christ as Lord. These may be in Britain or in Basutoland; in the U.S.A. or the U.S.S.R.; in Bolivia or in Borneo. To them all we have a distinctive commission to carry the Word of God in speech that is clear and commanding.

### Exploding Populations

The world we serve is a world of *exploding populations*. The figures are frightening. A recent study by

the United Nations Department of Economics and Social Affairs projects a world population of 3,800,000,000 in 1975 and 6,300,000,000 in the year 2000 A.D. To put it another way, every thirty seconds eighty-five new babies are born into the world; forty-five people die in the same period, giving a net increase of 40 persons, every half minute. The sobering fact is that accessions to the Christian Church do not even approximate these fantastic figures, and there are as a consequence more non-Christians in the world today than there were on the Day of Pentecost, in spite of the centuries of evangelism that have intervened.

### Advance in Literacy and Learning

The world we serve is further characterized by a remarkable *advance in literacy and learning*. At mid-century it was estimated that there were about 700,000,000 adult illiterates in the world. They represented about 44 percent of the total world population fifteen years old and over. Although no one knows for certain how many adults are learning to read and write each year (the figures vary from ten to twenty million), recent studies indicate that the percentage of adult illiteracy has sharply decreased in this recent decade.

It is very likely that when future historians write the achievements of our century, long after the beneficent uses of atomic energy have become as commonplace as the incandescent light, they will speak chiefly about this as the century of literacy and learning rather than the century of atomic power and nuclear fission. For there is still more power in the written word than there is in all the explosions at Eniwetok or Christmas Island.

(Continued on page 107)



# GOD'S WORD IN T

## IMPORTANT STEPS IN THE DR

THE first Gospel printed in Japan itself was the translation of Matthew by Jonathan Goble, a former Marine on the Perry Expedition, who became a Baptist missionary. Goble entered Japan in 1866 but the Gospel was not printed until 1871 in Yokohama.

Missionary Goble had not only to see to the translating of the Gospel, but also personally arrange for the printing of it. There were no modern presses. The text had to be cut in wood. There were still prohibitions against Japanese helping foreigners in producing such work, and so the teak blocks had to be cut secretly.

Then the printed Gospels had to be distributed. Goble became the first colporteur in Japan. In 1873 he was joined in his work by Nathan Brown, who pressed on with the translation work while Goble devoted himself to the distribution of the books.

There are several styles of forming Japanese characters. This is the *hiragana* or "grass writing." Below is a page from Matthew 28:12-19a.

Goble

よや ちんじんのある ひとが まちね まて しま あそびを お  
あやうぐらに とけく<sup>12</sup> くら ちやうろう とよに あつめて そうなうて おま  
やううらな たいきんをついに あつて いさく その でんち よる まて  
それらが おまつと ときに イエスを めまんぶと につく<sup>14</sup> この こと  
ふきやうに まつたをば うれしが うれを くらいて ああを ようじん  
まやう<sup>15</sup> そうして ころうくねを とつて あつたれと とうり しくく  
この ことあが とんちち まて あまねく イウダ人に つてんてん<sup>16</sup> そうし  
て ぎうらうの でんちが カリライアに かり イエスが めんてん<sup>17</sup> と  
その やまに あつて くらうらが イエスを きて うれを そんれい  
まて けれども ある ものが うらうら<sup>18</sup> くら イエスでん<sup>17</sup> きて  
つてん ちもろくの つきあひ それに なまをり<sup>17</sup> そんやん ああや  
る くらを もんたうて 父と 嫡子と 聖霊の あつて そんを

摩太二八四

八十五

Gutzlaff

WHILE there seems to have been some translation of the Scriptures when the Roman Catholic missionaries were in Japan in the sixteenth century (*The Nippon Times* published the photograph of one such fragment dated 1591), the earliest Protestant translation in Japanese was the Gospel of John translated by Karl Gutzlaff, one of the great adventurers of Bible Society history. (See *Children's Page*.)

He was a Prussian doctor who worked under the Netherlands Missionary Society in Southeast Asia. In 1832, in the port of Macao, he came into touch with three shipwrecked Japanese sailors. Gutzlaff befriended them and seized the opportunity to learn the Japanese language from them. With this knowledge he translated the Gospels and Epistles of John into Japanese, which were printed in Singapore about 1837 with some financial aid from the American Bible Society. His attempt to land the shipwrecked men in Japan met with no success. The only reply to his overtures came from the guns on shore, and he had to take the men back to Macao.

This excerpt is from Gutzlaff's translation, John 3:13-18a. While some copies may have been used by other exiled Japanese, there is no evidence that copies actually reached Japan. Several libraries in Japan now possess copies of this historic translation, and they are greatly prized.



# STORY OF THE BIBLE IN JAPAN

In the meantime several other translation groups had begun work on the whole Bible. Another New Testament was published in 1880 by the American Bible Society, the British and Foreign Bible Society and the National Bible Society of Scotland, followed by the whole Bible in 1887. Below is a page from that Bible—John 3:8–18.

The New Testament was revised in 1917 by a committee of Western and Japanese scholars.

新約全書

約翰傳第三章

自八至十八節

二百八十九

奇<sup>し</sup>と爲<sup>な</sup>るありれハ風<sup>かぜ</sup>に己<sup>おの</sup>が任<sup>まか</sup>せお吹<sup>ふ</sup>あんな其<sup>その</sup>聲<sup>こゑ</sup>を聞<sup>きこ</sup>とも何<sup>い</sup>處<sup>ところ</sup>より來<sup>き</sup>  
 り何<sup>い</sup>處<sup>ところ</sup>へ往<sup>ゆ</sup>て知<sup>し</sup>らず凡<sup>すべ</sup>て靈<sup>みたま</sup>お由<sup>よ</sup>て生<sup>なま</sup>るゝ者<sup>もの</sup>も此<sup>かく</sup>れ如<sup>ごと</sup>し九  
 答<sup>こたへ</sup>て如何<sup>いか</sup>で此<sup>この</sup>事<sup>こと</sup>あらん乎<sup>や</sup>と曰<sup>い</sup>ハ十<sup>じ</sup>イエス答<sup>こたへ</sup>て曰<sup>い</sup>けるハ爾<sup>なん</sup>のイエスラ  
 エル<sup>エル</sup>れ師<sup>し</sup>あるに猶<sup>なほ</sup>これ事<sup>こと</sup>を知<sup>し</sup>ざる乎<sup>や</sup>十一<sup>じ</sup>誠<sup>まこと</sup>に實<sup>じつ</sup>お爾<sup>なん</sup>に告<sup>つ</sup>げん我<sup>われ</sup>儕<sup>せい</sup>知<sup>し</sup>  
 し事<sup>こと</sup>をいひ見<sup>み</sup>し事<sup>こと</sup>を證<sup>あかし</sup>するに爾<sup>なん</sup>の我<sup>われ</sup>儕<sup>せい</sup>れ證<sup>あかし</sup>を受<sup>う</sup>けず十二<sup>じ</sup>若<sup>も</sup>じき地<sup>ち</sup>れ  
 事<sup>こと</sup>を言<sup>い</sup>ふ爾<sup>なん</sup>信<sup>しん</sup>ぜずバ況<sup>まづ</sup>て天<sup>てん</sup>の事<sup>こと</sup>を言<sup>い</sup>ふハ何<sup>いか</sup>で信<sup>しん</sup>ずることを爲<sup>な</sup>  
 んや十三<sup>じ</sup>天<sup>てん</sup>より降<sup>くだ</sup>り天<sup>てん</sup>に在<sup>あ</sup>る人<sup>ひと</sup>の子<sup>こ</sup>れ外<sup>ほか</sup>お天<sup>てん</sup>お升<sup>のぼ</sup>し者<sup>もの</sup>あし十四<sup>じ</sup>モ一  
 セ野<sup>の</sup>お蛇<sup>へび</sup>を舉<sup>あ</sup>げ如<sup>ごと</sup>く人<sup>ひと</sup>の子<sup>こ</sup>も舉<sup>あ</sup>げらるべし十五<sup>じ</sup>凡<sup>すべ</sup>て之<sup>これ</sup>を信<sup>しん</sup>ずる者<sup>もの</sup>お  
 亡<sup>な</sup>るゝと無<sup>な</sup>くて永<sup>とこ</sup>生<sup>なま</sup>を受<sup>う</sup>けしめんが爲<sup>ため</sup>あり十六<sup>じ</sup>れ神<sup>かみ</sup>のうれ生<sup>なま</sup>た  
 まへる獨<sup>ひとり</sup>子を賜<sup>たま</sup>はどお世<sup>よ</sup>の人<sup>ひと</sup>を愛<sup>あい</sup>し給<sup>たま</sup>へり此<sup>これ</sup>の凡<sup>すべ</sup>て彼<sup>かれ</sup>を信<sup>しん</sup>ずる  
 者<sup>もの</sup>お亡<sup>な</sup>るゝと無<sup>な</sup>して永<sup>とこ</sup>生<sup>なま</sup>を受<sup>う</sup>けしめんが爲<sup>ため</sup>あり十七<sup>じ</sup>神<sup>かみ</sup>の其<sup>その</sup>子<sup>こ</sup>を世<sup>よ</sup>  
 に遣<sup>つか</sup>し給<sup>たま</sup>へるの世<sup>よ</sup>の罪<sup>つみ</sup>を定<sup>さだ</sup>めんとお非<sup>あ</sup>ず彼<sup>かれ</sup>に由<sup>よ</sup>て世<sup>よ</sup>を救<sup>すく</sup>ふが爲<sup>ため</sup>な  
 り十八<sup>じ</sup>彼<sup>かれ</sup>を信<sup>しん</sup>ずる者<sup>もの</sup>の罪<sup>つみ</sup>に定<sup>さだ</sup>められず信<sup>しん</sup>ぜざる者<sup>もの</sup>の既<sup>すで</sup>お其<sup>その</sup>罪<sup>つみ</sup>さだや

ヨハネによる福音書 3. 11—32

「よくよく言っておく。わたしたちは自分の知っていることを語り、また自分の見たことをあかししているのにな。あなたがたはわたしたちのあかしを受けたいない。三。わたしが地上のことを語っているのに、あなたがたが信じないならば、天上のことを語った場合、どうしてそれを信じるだろうか。三天から下つてきた者、すなわち人の子のほかには、だれも天上に上つた者はない。四。そして、ちょうどモーセが荒野へびを上げたように、人の子もまた上げられなければならない。五。それは彼を信じる者が、すべて永遠の命を得るためである。六。それは彼を信じる者が、すべて永遠の命を得るためである。七。神が御子を世につかわされたのは、世をさばくためではなく、御子によってこの世が救われるためである。八。彼を信じる者は、さばかれぬ。信じない者は、すでにさばかれていて、神のひとりの名を信じることをしなからである。九。そのさばきというのは、光がこの世にきたのに、人々はそのおこないが悪いために、光よりもやみの方を愛したことである。一〇。悪を行つてゐる者はみな光を憎む。そして、そのおこないが明るみに出されるのを恐れて、光にこようとしぬ。一一。しかし、真理を行つてゐる者は、光に來る。その人のおこないの、神にあってなされたということが、明らかにされるためである。」

三 このち、イエスは弟子たちとユダヤの地に行き彼らと一緒にそこに滞在して、バプテスマを授けておられた。ヨハネもサリムに近いアイノンで、バプテスマを授けていた。そこには水がたくくあつたからである。人々がぞくぞくとやってきてバプテスマを受けていた。四 そのとき、ヨハネはまだ獄に入れられてはいなかった。五 そのころが、ヨハネの弟子たちとひとりのユダヤ人ととの間に、きよめのことで争論が起つた。六 そこで彼らはヨハネのところにきて言つた、「先生、ごんげ下り。ヨルダンの向こうであつた、一緒にいたことがありません。そして、あなたがあかしをしておられたあのかが、バプテスマを授けており、皆の者が、そのかたのところへ出かけています。」七 ヨハネは答へて言つた、「人は天から与えられなければならない、何もかも受けることはできない。八 わたしはキリストではなく、そのかたよりも先につかはされた者である」と言つたことをあかししてくれるのは、あなたがた自身である。九 花嫁をもつ者は花婿である。花婿の友人は立つて彼の声を聞き、その声を聞いて大いに喜ぶ。こうして、この喜びはわたしに満ち足りている。一〇 彼は必ず来え、わたしは喜べる。一一 から来る者は、すべてのものの上にある。地から出る者は、地に属する者であつて、地のことを語る。一二 彼はその見から来る者は、すべてのものの上にある。一三 彼はそれを見たところ、聞いたところをあかししているが、だれもそ

THE earlier translations were the work of Western missionaries aided by Japanese scholars, whose acquaintance with Christianity was limited. The style of language was also rather stiff and elaborate, perhaps appropriate for sacred religious works, but not always clear to the average reader. During World War II in the Japan Bible House in Tokyo there met regularly a committee of Japanese scholars working on a revision of the old Bible. When it was ready for publication, however, they were persuaded that the style of the Japanese Bible should be that more readily understood by the people. It could still be dignified but more up-to-date. Changes were taking place in the language, and the more modern form was being used for official documents. So the Committee began again, putting the Bible into what is called the Kogotai style of the language. The New Testament was published in 1954, and the whole Bible in 1955. The Kogotai Bible is the work of dedicated Christian Japanese, trained in the theological seminaries of Japan and overseas. They are the Rev. Senji Tsuru, the Rev. Giichiro Tezuka, the Rev. Toshio Endo, the Rev. Dr. Takuo Matsumoto, the Rev. Dr. Seigo Yamaya and the Rev. Masashi Takahashi. This was published by the Japan Bible Society, and has been enthusiastically received.

The sample page is John 3:11–32.

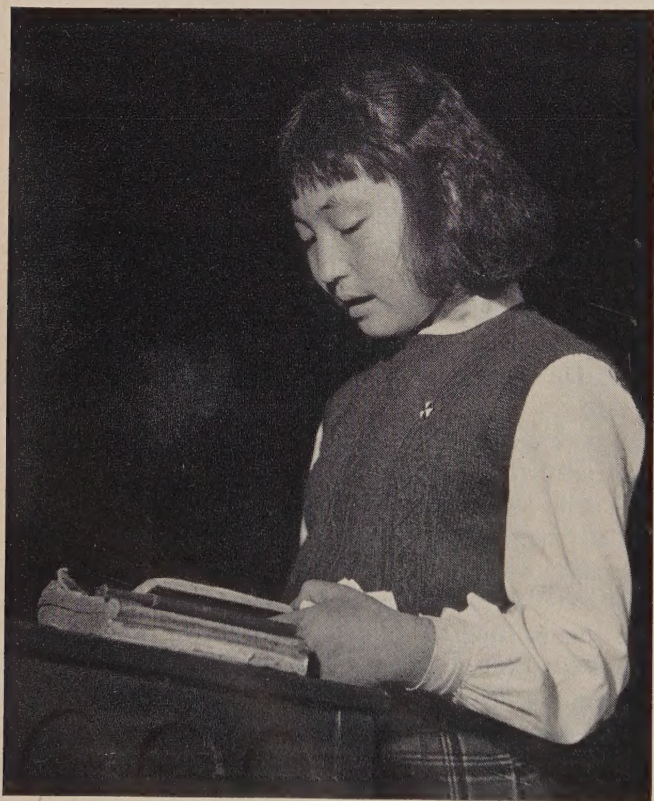


## THE BIBLE IN JAPAN

(Continued from page 101)

principles; and, in order that the Church of Japan might have one Bible, it was agreed that the same edition should be circulated by the three Societies, and that identical prices should be charged. Everything was done to prevent overlapping. Thus were the foundations laid for a greater and more lasting union. The Russo-Japanese War came, and with it great opportunities for service. With the rising tide of nationalism in the 1930's Japanese leadership came more to the fore, both in the Tokyo headquarters and in Kobe. Japan became involved in her adventure in China and Southeast Asia, and political relations with America and Britain became strained. It thus seemed wise to amalgamate the work of the three Societies into the Japan Bible Society. The splendid Bible House, which the American Bible Society had built on the Ginza, was handed over to the new Society. The spacious property of the British and Foreign Bible Society in Kobe was disposed of, and the proceeds went into the work. A small local depot took the place of the Kobe Bible House.

Those were hectic days. The world was rushing forward to war, and Japan was expanding on every



Monkmeyer

**The Bible in the Japanese Schools:** A young Japanese schoolgirl reads the Bible at morning chapel service side. The sale of Japanese Scriptures in Manchuria and Korea increased manyfold. Mr. G. H. Vinall, who shared with Mr. P. Tanaka the leadership of the new Society, had to leave, but the work went on.

All through the war years the Bible was circu-

lated, small editions of the Scriptures being printed once or twice. Then early in 1945 the Bible House was gutted in a great "fire raid." Such stocks as had been carefully husbanded perished; there were no more Scriptures available for sale until, under the American occupation, the generous outpourings of the American Bible Society began to make their appearance. A gift of two and a half million Scriptures, mostly Bibles and New Testaments, was made in the immediate postwar period, the Japan Bible Society being left to decide what use should be made of them.

The Board of Directors was strengthened by new men; great challenges were made and accepted, and the work went forward. Mr. Tanaka's training and experience showed him how to seize the opportunity which a chastened and contrite Japan gave to Christian leaders. He and the new General Secretary, the Rev. T. Miyakoda, took in hand the vast enterprise of distributing ten million Scriptures in three years. That was in 1949. When the books of the Society closed in 1951, it was found that the call had been answered, the pledge fulfilled—for almost ten million volumes had been printed, published and circulated in the three years.

### The Fruits

A work of such magnitude as has been described in these pages never can be an end in itself. Gutzlaff, Bettelheim, Goble, Hepburn—those heroes did not wrestle with the intricacies of the Japanese language just so that people might have the Bible. They labored, and the Bible Societies poured out their treasure, that reading the Bible the Japanese people might come to love and revere the Lord of the Bible; that they might be gathered into the Church which is His Body. How far, then, have we succeeded in this aim? What is the state of the Church today?

The Church entered the postwar era battered physically and spiritually. Numerically it has not yet recovered from the hammering it received in the thirties and the war years. Much dross has been sieved out. We believe that the Japanese Church is on the march; that nothing can hold it back. The Church is news in the social life of Japan; the Bible is news to the journalists of Japan! There is now no vacuum, but there is a readiness to consider the claims of Christ; the result of the "ten million Scriptures in a three-years campaign" proves that. Finally, let everyone ponder this: the number of baptized believers does not quite reach the half-million mark (including Roman Catholics), but for the last twelve years the Japan Bible Society has been selling more than half a million New Testaments a year! Why do the people buy those New Testaments? There is greater significance behind this fact than simply passing curiosity or the persistent, faithful effort on the part of the colporteur. Only the passing years will reveal the meaning of the great interest of the Japanese people in the New Testament.



# THE WITNESS OF THE WRITTEN WORD

(Continued from page 99)

bookstores in the cities and across the countryside of Japan.

Think of Japan's great Christian educator, Joseph Hardy Neesima, who borrowed a Chinese Bible from an American minister and read it at night in secret—and now, less than a century later, the Japanese Bible is available in the colloquial language of his people and has become the ninth best seller in his country.

Unless it were true, no one would dare to tell such a story, and there is no better time to tell the story than during this Japanese Centennial Year of Protestantism. In honor of this event the Japan Bible Society has published a beautiful Centennial Edition. May it be a witness of the written Word for the Christians of Japan as they reach out to their yoke-fellows in other Churches of the world for a new comradeship in the Gospel.

—J. Z. N.

## HE WAITED THIRTEEN YEARS . . .

(Continued from page 98)

adult population, it is not perhaps more than one in fifty.

Should we wish to publish any part of the Bible, we could have it done here very neat and cheap, if the government do not interfere with it, which it certainly would just now; but we hope that when we are ready to print, such changes shall have taken place in the minds of these rulers, that no objection will be made.

The copy of the Bible which I brought out with me as a present from the Bible Society to the Emperor of Japan has not yet been presented. I referred the matter to our minister, Mr. Harris, through whom alone such a thing could be accomplished. He thinks a suitable time has not yet come for it. Whenever he thinks it is proper, I am to let him have it. It is now in its case and box, still in my house. Mr. Harris has made a present of a copy of the New Testament in Chinese to each of the members of the Council of State, but has heard no expression of opinion in regard to it.

I remain, very respectfully and truly yours,

J. C. HEPBURN

From the San Francisco  
Bulletin, December 19, 1874

Among the items of news received by the China and Japan mail is the announcement that Dr. Hepburn, a well-known American Japanese scholar, recently received permission to present the Mikado a copy of the Bible in English, with the last edition of the doctor's Japanese and English dictionary. This Bible Dr. Hepburn took to Japan with him thirteen years ago, and it is one of the costly editions specially prepared by the American Bible Society for presenta-

tion to exalted personages. For these thirteen years has Dr. Hepburn been waiting to press his gift upon the ruler of Japan, patiently watching for an auspicious season. That arrived in the early part of November, the presentation taking place through the intervention of Minister De Long. The Mikado testified his appreciation of the gift by acknowledging it in suitable terms in an autograph letter. This satisfactory reception of the books, coupled with another item of news received by this mail, that thirty-five native Japanese who had been imprisoned for embracing Christianity have been pardoned and set free, is a good omen that, in the projected revision of treaties with Western powers, there will be introduced large concessions in favor of religious toleration.

## ASIA AND OUR GLOBAL OBLIGATION

(Continued from page 103)

### Revolutionary Moods and Movements

It is, moreover, a world of *revolutionary moods and movements*. We are all familiar with the cry of subjugated peoples on every continent and in every land for greater political independence, economic opportunity and social equality. The disenfranchised of earth are clamoring for attention—and even retribution. Millions of men and women in the East still live under inhuman and subhuman conditions. Two thirds of mankind is going hungry.

But this situation is not new to us. Christopher Dawson reminds us in his brilliant new book, *The Movement of World Revolution*: "What we are witnessing is, in fact, the extension to Asia and to the whole world of the revolutionary movement of change which started in Western Europe and America in the eighteenth century. As that movement began within the limits of the privileged aristocratic class and was transmitted first to the European bourgeoisie and then to the proletariat, so it has spread from the dominant nations of Western Europe—first to Eastern Europe and then to the people of Asia and Africa. Therefore Western man has to shoulder a double responsibility. He is the archetypal revolutionary—the Prometheus who stole fire from heaven and set the world ablaze. Yet at the same time he is an imperialist, a capitalist and an exploiter—the obvious target for the criticism and moral indignation of the old peoples of Asia and the new peoples of Africa, whom he has both awakened and enslaved."

This is a profound insight into the paradoxical nature of the world we serve, for it means that we must both repent for and rejoice in the revolutionary mood of our time. In the final analysis the revolution is not to be deplored, but to be claimed for Christ; for He had much to do with calling it forth. The point is made with unexpected insight by John Gunther in

(Continued on page 111)



# A page for children

Millions of Chinese-speaking people living outside the China mainland are known as the Overseas Chinese.

Early in the 1800's, just as today, it was difficult for the message of Christianity to reach China, where foreigners were forbidden to enter.

Wandering up and down the coast of China in those days was an adventurous and talented man named Karl Gutzlaff. Dressed as a Chinese sailor, he distributed thousands of Bibles among the Overseas Chinese wherever his junk landed.

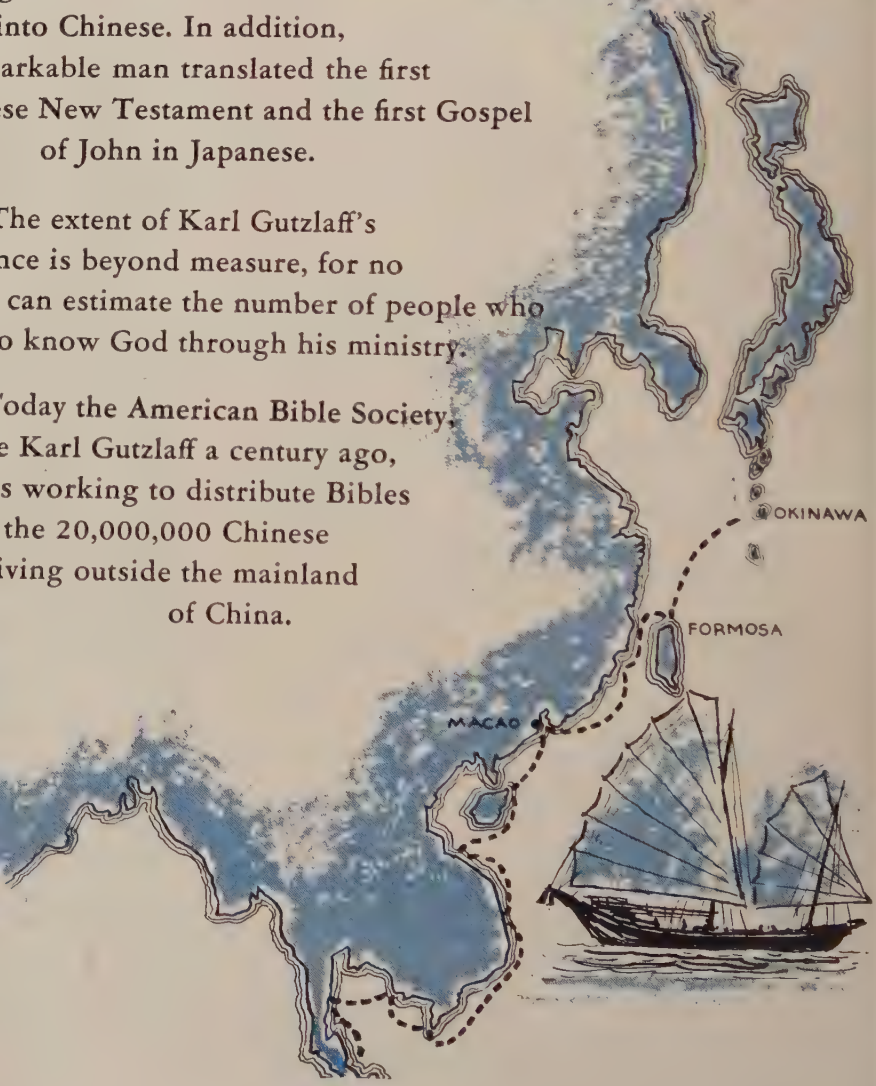
Between trips he lived in Macao, helping to revise the translation of the Bible into Chinese. In addition, this remarkable man translated the first Siamese New Testament and the first Gospel of John in Japanese.

The extent of Karl Gutzlaff's influence is beyond measure, for no one can estimate the number of people who came to know God through his ministry.

Today the American Bible Society, like Karl Gutzlaff a century ago, is working to distribute Bibles to the 20,000,000 Chinese living outside the mainland of China.



พระเจ้าทรงเจิมดวงใจโลก, จงให้ประชาชนพระบุตร  
 ดำรงอยู่ในพระอาณาจักร, เพื่อทุกคนจะรู้ในพระบุตร  
 พระเจ้าผู้ทรงพระคุณ, และพระคุณของพระองค์.





# Stories in Pictures . . .



R.N.S.

**Bible her greatest treasure:** On her 100th birthday Mrs. Hansine Gabrielson holds her well-used Norwegian Bible.



**Korean farmers trade produce for Bibles:** The Bible Van travels into rural areas so that farmers may secure the Bibles they greatly desire.



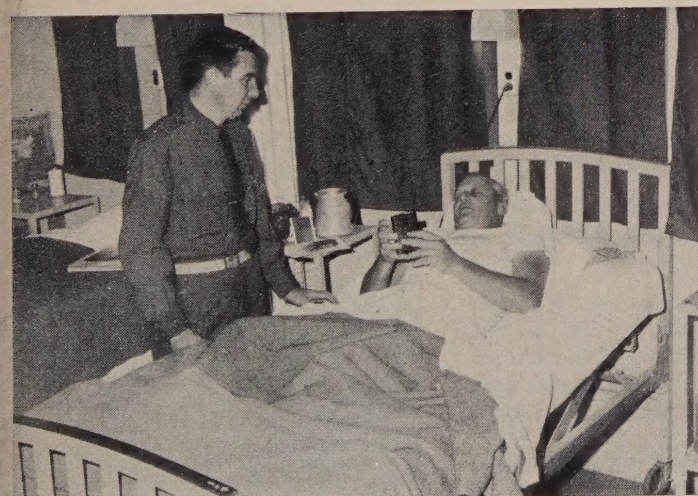
**Dr. and Mrs. Mark Poole visit Bible Society:** Famous flying doctor of the Congo is honored for distributing Scriptures to his patients and remote villagers.



**Bookstall at the Bindelkhand Convention, Jhanso, U.P., India:** One of the many ways of the distribution of Scriptures in India, which reached a total of 74,020 Bibles, 87,158 Testaments and 1,136,508 Gospels and Portions last year.



**Secretary Nida with Weavers of Guatemala:** Julia (r.) and Filomena Puac became Evangelical Christians after whole family studied Bible their father had received for a sewing machine.



**Hospital patient in Thule, Greenland receives New Testament:** Industrial Chaplain W. H. Brooks distributes A.B.S. material in Greenland to construction personnel who have had little opportunity to establish church ties.



**Chaplain coordinator from Alaskan hospital:** Miss Alice Green from Public Health Service Hospital in Anchorage discusses Scripture needs in English, Eskimo and Russian languages with Secretary Nettinga.



# Announcements . . .

## Bible Society Record

Published Continuously Since 1818

*A Journal Dedicated to the Wider Distribution and Use of the Holy Scriptures*

Editors: THE SECRETARIES

Address correspondence to the

Managing Editor

450 Park Avenue

New York 22, N. Y.



Vol. 104 SEPTEMBER 1959 No. 7

### June Meeting of the Board

A meeting of the Board of Managers of the American Bible Society was held at the Bible House on Thursday, June 4, 1959, at 3:30 p.m., President Daniel Burke in the Chair.

Devotional exercises were conducted by Mrs. Norman Vincent Peale.

Mr. Coleman Burke, being present for the first time, was introduced to the Board.

The Auditors' Report for the year ending December 31, 1958 was approved.

It was reported that 667,000 copies of the June, 1959 issue of the *Bible Society Record* had been printed.

The motion picture entitled "Does Christ Live In Your Home?" which has been highly recommended for use in stimulating use of the Bible in the home was approved.

The purchase of the first edition of the Bible translated and published in Rumanian was authorized.

Dr. William D. Reyburn was appointed as Translations and Linguistic Consultant in the Translations Department, to be assigned to responsibilities in Africa.

The following texts were authorized for publication: Gospel of Mark in Toma; Kituba Genesis; Otetela Genesis; Acts in Popoluca of Sayula; Mark in Tojolabal; Mark, Acts and James in the San Mateo dialect of Chuj; Gospel of John and the Epistles to the Ephesians, Philippians and Colossians in Popular French; and the Acts in Hopi.

★ ★ ★

### July Meeting of the Board

A meeting of the Board of Managers of the American Bible Society was held at the Bible House on Thursday, July 2, 1959, at 3:30 p.m., President Daniel Burke in the Chair.

Devotional exercises were conducted by the Rev. Dr. Alvin A. Ahern.

Mr. W. Albert Stanbury, being present for the first time, was introduced to the Board.

Mr. Ralph E. McGill was elected a Vice President of the American Bible Society.

A plan for a nationwide reading of the Christmas Story was presented.

It was reported that the total issues from the Bible House during the first five months of 1959 were 6,154,563 volumes as compared with 4,831,844 volumes for the same period in 1958.

The death of Mr. Godfrey Hirst at his home in Tunbridge Wells, England, on June 18, was reported. Mr. Hirst was Secretary of the Society's work in Central China from 1910-1936. A cable of condolence was sent to the family of Mr. Hirst.

A first-edition copy of the Book of Genesis in Spanish Braille was presented.

### Death of Mr. Godfrey Hirst

The Society has received with sorrow the report of the death of Mr. Godfrey Hirst at his home in Tunbridge Wells, England, in his 86th year. Mr. Hirst was Secretary of the Society's work in Central China from 1910 to 1936 during some of the most exciting and important years of China's history. His work was marked by great faithfulness and warmhearted devotion. The cause owes much to such men as he.

### CORRESPONDENCE

#### Chaplain Praises "Good News"

Excerpt from letter received from Chaplain L. J. Knouf, Iowa State Juvenile Home, Toledo, Iowa:

"I cannot as a chaplain praise too highly your wonderful work, "The Good News." Very nicely done, and, I feel, a very good job. The pictures with the story will help many a young person to know God's Word."

★ ★ ★

#### Children Learn About Blind

Dear Sirs:

The eleven dollars enclosed with this letter were contributed by the children in the third grade class of the United Vacation Church School. This was their special project the day they studied about blind Bartimeus.

I, their teacher, used the June issue of your *Record* magazine as part of my lesson material. We visited a blind man who lives in our village and listened to his Talking Book records. He also told

### DAILY BIBLE READINGS

1959	SEPTEMBER		1959		
Day	Book	Chapter	Day	Book	Chapter
1	Luke	12:22-40	16	Habakkuk	2:6-20
2	Luke	12:41-59	17	Zephaniah	3:8-20
3	Amos	5:14-24	18	Haggai	2:1-23
4	Obadiah	1-15	19	Sunday,	
5	Sunday,			Zechariah	7:1-14
	Jonah	1:1-17	20	Zechariah	8:1-13
6	Jonah	2:1-10	21	Luke	15:11-32
7	Luke	13:1-21	22	Luke	16:1-13
8	Luke	13:22-35	23	Luke	16:14-31
9	Luke	14:1-14	24	Luke	17:1-19
10	Luke	14:15-34	25	Luke	17:20-37
11	Luke	15:1-10	26	Sunday,	
12	Sunday,			Luke	18:1-17
	Jonah	3:1-10	27	Malachi	2:17-3:18
13	Jonah	4:1-11	28	Luke	18:35-19:10
14	Micah	6:1-8	29	Luke	19:11-28
15	Nahum	1:1-13	30	Luke	20:1-18

1959			OCTOBER			1959		
Day	Book	Chapter	Day	Book	Chapter			
1	Psalms	19:1-14	10	Acts	2:1-21			
2	Psalms	24:1-10	11	Sunday,				
3	Psalms	27:1-14		Acts	2:22-42			
4	Sunday,		12	1 Corinthians				
	Acts	1:1-14			10:14-11:1			
5	Romans	6:1-23	13	1 Corinthians				
6	Romans	15:1-13			11:17-34			
7	1 Corinthians		14	1 Corinthians				
		7:1-16			12:12-31			
8	Psalms	34:1-22	15	2 Corinthians				
9	Psalms	37:1-22			4:1-18			

A list of Daily Readings for the entire year may be obtained by writing to the Publicity Department, 450 Park Avenue, New York 22.

many interesting things the blind are capable of learning. He grows a large garden which he weeds and harvests entirely by himself by the "feel" of the plants. He mows his own lawn by using a ladder as a guide. Thanks to the inspiration of your wonderful little magazine this lesson became one of the most effective of the ten lessons of the session.

Yours truly,

Mrs. William Kollar

Edwardsburg, Michigan

★ ★ ★

### Bible Brings Comfort in Quemoy

Miss Christiana Tsai of the Chinese Phonetic Promotion Committee in Pennsylvania told us in a recent letter:

"Capt. Ho, who studied radar in the U.S.A., struggled for months before he accepted the Lord. He was baptized the day after Christmas last year. Recently I received a letter from him from Quemoy. He kept his Bible beside him as he watched the radar screen, and he said his heart was filled with great peace. In his words, 'The air around was filled with the noise of bursting bombs, and all the boys were tense and anxious, but I praised God I belong to him. Please pray for me.'"

### Form of a Bequest for the Blind

I give and bequeath, for the Blind Fund, to the American Bible Society, formed in New York in the year eighteen hundred and sixteen and incorporated in the year eighteen hundred and forty-one, the sum of

(If real estate is given, for the last words above, "the sum of," substitute the words "the following property, to wit, . . .")



# Dr. North Honored



A feature of the annual dinner meeting of the United Board of Christian Higher Education in Asia was the presentation to Dr. Eric M. North, General Secretary of the American Bible Society for twenty-eight years, of a Chinese scroll signaling the occasion of his retirement as chair man of the trustees.

The scroll, painted by the well-known Chinese artist Mrs. T. Ku, was presented on behalf of the trustees by Dr. H. R. Wei, director of the office of the Permanent Delegation of China to the United Nations. Looking on are Mrs. Maurice T. Moore and Mr. Frank Pace, Jr.

Dr. North has been associated since 1918 with the United Board which represents fifteen Protestant mission boards in the United States and Great Britain and sponsors or aids financially several institutions for higher education in free areas in East Asia.

## ASIA AND OUR GLOBAL OBLIGATION

(Continued from page 107)

*Inside Africa*, when he says that "the Christian Gospel can be a markedly disruptive force in an animistic society, because it teaches something that primitive peoples have little knowledge of—the importance of the individual."

### Resurgence of Ancient Religions

It is also a world seeing the *resurgence of ancient religions*. We have already said that the number of Christians relative to the total population of the world is probably decreasing rather than increasing. These melancholy statistics are likely to become even more bleak as the ancient religions of the East launch

unprecedented missionary programs on their native soils—and even to the West! Moreover, they are saying to an uncommitted world that Christianity has been weighed and found wanting. It has been the dominant religion of the West for nearly two thousand years, but it has been unable to eradicate hatred and fear or to banish divisions and war; its devotees have been the prime source of imperialism, and they have now at last brought the world to the brink of total disaster. Hinduism claims that it is a better basis for democracy than Christianity, since in it every individual can develop his ultimate destiny as a spiritual being. Buddhism, especially Theravada but also Mahayana, claims that it offers the genuinely spiritual basis for world community and takes its role in world affairs as the new messenger of hopeful tidings. Islam is as completely resistant to the Gospel as ever and is in many areas advancing relative to Christianity.

This is not all as discouraging as it seems. For the revival of ancient faiths is producing a new and promising interest in the things of the spirit. When men return to their ancient temples, rebuild broken altars and pray again at abandoned shrines, we have an opportunity of incalculable dimensions, to witness to the God and Father of Our Lord Jesus Christ, whom in fact they are really seeking.

## By-Lines on the Bible

IN a widely publicized television program, TV TUPI of Rio de Janeiro featured a former criminal known as "Seven-fingers" or *Sete Dedos*, so called because he had lost three fingers in an accident when quite young. Sete had spent most of his life in jail. He was arrested by mistake early in life and spent a night in jail. Later he was arrested on suspicion of a crime which he had not committed. This increased his resentment, so he started on a life of crime, beginning with petty thievery and later developing into one of the most dangerous of criminals. While he was in the penitentiary someone gave him a Bible. He found Christ as his Saviour through his reading of the Bible. This so transformed his attitude that the change was noticed by the prison officials. He became a trusty in the penitentiary. *Sete* studies his Bible assiduously and now holds Bible-study classes and prayer services.



AN art exhibit showing the work of 31 American artists who have submitted entries in a worldwide Bible illustration competition was shown recently at the Bible House in New York.

The competition is sponsored by the National Bible Society of Scotland as part of its 150th anniversary celebration to produce book covers and illustrations which effectively communicate religious themes to persons of different national backgrounds.

Following the exhibit at the Bible House here, many of the entries will be exhibited at the Edinburgh Festival of Art and Music in August, and in Glasgow later.





## Enjoy Financial Security in an Insecure World

Thousands of men and women are happily unconcerned about the ups and downs of the stock market.

They are secure, and enjoy better-than-average returns on their money, large deductions in income tax and a deep sense of satisfaction because they are contributing to the betterment of the world.

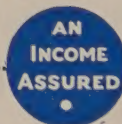
They are holders of American Bible Society Annuity Agreements.

In the 116 years the American Bible Society has been writing annuities it has never failed. During the Civil War, World War I and World War II—even through the severe eco-

nomic depressions following the panics of 1873, 1893 and 1929—every annuity payment was made on time for the full amount. No wonder these annuities are recommended as safe, proper investments by so many banks and counselors.

These annuities, which are such a blessing to those who own them, also bless mankind, for they help the Society in its vital ministry of bringing the Bible to people everywhere in their own language.

*Prompt, full payments  
without fail  
for over a century*



**End Worry**

with an  
American Bible

S  
A  
Ag

SEND  
TO

**AMERICAN BIBLE SOCIETY**  
450 Park Avenue, New York 22, N.Y.

Please send me without obligation your booklet 9 BSR 59, entitled

PASTOR  
CONGREGATIONAL CHURCH  
PACIFIC SCHOOL-RELIGION  
BERKELEY 9 CALIF

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_